CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST....BE YE RECONCILED TO GOD.

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Original.

TO WHOM SHALL WE GO?

To whom or to what, aside from Christ and his doctrine, shall we go, for that perfect peace so many seek, so few obtain? The world? Shall we turn to it and its ordinary aims, and in them invest our hopes of happiness? Without desiring to utter a disparaging word of those common pursuits necessary to sustain bodily life, let us inquire if they be adequate to meet all the wants of our complicated nature, and so confer satisfaction. We will imagine, then, that under the most favorable auspices we start on the trial; and by honest industry, and skilful exertion, and prudence, and happy capacity of calculation and foresight, attain every worldly advantage and success. Nor, misled by the vulgar supposition that the attainment of wealth is the only aim stimulating business effort, we will recognize all the adjuncts; the excitement, the emulation, the exhilarating eagerness and hurry of such a career. We will give the world fair play, and comprehend in our estimate of its capabilities to confer happiness, all the accessories by which it secures for its devotee such an amount of gratification as it can bestow.

And yet, is man an ant or a bee? Should he have no occupation, but providing in prosperity for need and misfortune? Has he no faculties save those fitted to labor for bodily comfort, no appetites of soul save those satisfactorily answered by the common gratifications of earth? He possesses powers which, cultivated to the utmost, enable him with Newton, to mount, to measure, to map the stars, to compute their distances, and determine the laws by which they revolve in sublime harmony around the throne of God,—with Milton to strike the lyre, and scatter from it notes of chrystal sweetness, tinkling on the ear like the pleasant murmur of falling waters, and anon to pour from it the fullness of sublimest song sounding through the soul, like the echo of the tread of hosts of marching seraphims,—with Leibig to penetrate the densest and dullest forms of earth, to analyze the elements and elucidate the mysteries of those affinities by which all the varieties of physical nature are held together,—powers, whose practical perfection can bind a message on the lightning's wing, and constrain one of nature's subtlest agencies to urge the steps of commerce, and thus, by an easy interchange of commodities, and combination of interests, bind the most distant nations of the world in the golden bonds of everlasting peace. So great, so glorious are the results of the cultivation of the intellect. Here then, surely,—if to the occupations of business, we add the training of the mental faculties,—here, surely, we shall rest in results conferring on the soul the satisfaction she seeks. Ah, there are passions to be quelled, and evil tempers to be subdued, and virtuous thoughts and habits to be attained, ere the spirit find rest, and these come not within the domain of intellectual acquisition, and without the subjugation of the two former, and the attainment of the latter, the noblest talents, and the most dazzling mental greatness and success, will surely prove a madness and a misery. To the school of virtue, then, let us direct our steps, and taught by her to subdue our lusts, and govern our tempers, and maintain our integrity, and walk in rigid righteousness of conduct in our daily intercourse, surely, at last, industrious in business, of cultivated intellect, and of virtuous habit, we have found what we sought, peace and rest. Alas, not yet. For there are quick sympathies within us, and peculiar affections, demanding especial relationship to a portion of our kind, urging us to select and appropriate from the mass, some whom we can recognize as immediately our own, with whom we may live in a confidential intimacy and endearment impracticable towards all, and from our connection with whom we may reap those domestic and social delights, our capacity for the enjoyment of which, is another evidence of the diversified beneficence of the gracious Creator. In addition, then, to all the advantages he secures from worldly industry, an educated intellect, and upright virtue, behold the subject of our illustration in the exercise and receipt of all social pleasures: nay, follow him to the penetralia of his heart's home, where the holiest of earthly affections distils her sweetest odors and distributes her choicest blessings, and mark him, as, satisfied at last, his full soul mounts into his face as he returns the fond smile of the mother of his children, as he notes the gambols of those miniature images of himself, who climb his knee and claim his caress. Is he not happy! Have we not, at last, in *the perfection of domestic love*, found a substitute for Christ? Ha, marked you the shadow settling on his face, chasing the recent smile? In the exuberance of fanciful joy, his thoughts wandered from the present, and bore him onward with the idols of his love down the sunny slope of future years, when his wife's smooth brow and golden tresses, though still smooth and bright to him, would to other eyes be wrinkled with care, and silvered with age, and when those little ones, sprung to maturity, would be following his steps upon the difficult highway of the world. And on, and on, in fancy, he journeyed with them many a happy stage; but gradually the sun declined, the sky grew grey, the path narrowed and darkened, the hands that clung to his for protection trembled, and the eyes of his dear ones looked appeals to him for succor, for there, before them, frowned the gorge leading to the valley of the shadow of death. Onward and downward tottered their reluctant steps, till, abruptly barring their farther way, there yawned before them the capacious, greedy, inexorable grave. Ah, domestic love! Thy cheek blanches, thine eye quails! Canst thou bridge that chasm? Sweetest, most sacred of human agencies, thou art powerless here.

It is evident, then, that to satisfy fully the demands of

the soul, neither the occupations of business, nor the resources of mind, nor obedience to the precepts of virtue, nor, in addition to all these, the happy exercise of the purest human affections, is sufficient. To what or whom shall we go for comfort?

Let us look at the subject from another point of view. Man is a sinful creature, and he feels himself guilty. There is no need that we argue this. In Christian countries, even the Deist, if he think at all, reflecting on God's daily goodness and his own daily forgetfulness and ingratitude, acknowledges his defection; and in savage countries, the uncouth worship and the propitiating sacrifice, confess the conviction of universal humanity,* that man is, indeed, "very far gone from original righteousness."

May not his sinfulness, then, be the secret of his disquiet, and repentance the cure, which shall ensure him tranquillity and perfect peace? Sin, no doubt, is one great cause of that universal dissatisfaction with our present condition which pervades the world; but it is not the sole cause;—therefore, repentance of sin, though doing much to tranquilize the mind, cannot remove the uneasiness occasioned by another cause than sin. The effect of repentance is forgiveness, reassurance of God's favor, and reconciliation with him. But the heart longs for something more. Pardon and present acceptance with God are sweet and gratifying, but the tide of life speeds onward, and our little bark is drifting down its current, and we see, in prospect, the tossing of the rapids, and catch afar the sullen booming of the great cataract of death, which, pardoned or impenitent, must engulph us at last. And though repentance, by dispersing the clouds that intervene, permits the sunshine of God's favor to gladden our present hour, we need besides some rainbow of hope to smile serene on the final plunge, and to tell of placid waters, and pleasant shores, and radiant skies in the land that lies beyond. And this repentance can never frame for us.

Surely then, if, having repented, we do the best we can, God will accept and bless us. Assuredly, if we do the best, God will bless us, for there is a reward for the righteous on the earth. But, in the first place, we none of us do the best we can. All sin and come short of his glory. And, in the next, even were we to do so and receive the consequent reward,—the peace that passeth understanding,—death is still inevitable, and the grave's shadow encroaches fast upon every moment of allotted life. Can our good deeds evoke the dead, and wring from them the secrets of their dwelling place? Can they build a pathway across the abyss, and hang a torch on high to reveal the mysteries of the land of shadows? Our good works can neither illumine the darkness of the future, nor entitle us to enjoy the beauty and blessings it may contain when another reveals them. To that other must we go to satisfy the cravings of our higher nature. He alone hath the words of eternal life.

Eighteen hundred years ago, as now, men hurried by myriads along the pathway to the narrow house, and looked in vain for some Gospel of hope to deliver them from the fear of death. But there seemed no eye to pity, no hand to help, no arm to save. On, on they hurried, in recklessness or despair; and lo! brooding over the brink of the grave that waited for them all, hung a shadowy form, her face shrouded in a mantle, beneath whose folds no mortal eye had peered; and men feared and shrunk from her, for they deemed her name Oblivion, her embrace, annihilation.

Suddenly appeared amid the throng a meek and lowly being, treading the same path with his brethren. Amid gibe and taunt from those he loved, he calmly held his way, and, like them, at last lay down beneath the shadow of that mystery. Ere three days elapsed, he rose, and lifting the veil from that muffled face, disclosed to men the features of Immortality. And his apostle, instructed by him, wrote in his record—and his record is true—Christ hath brought immortality to light.

He only hath the words of eternal life, for he only hath passed and repassed the precincts of death, the first-born from the dead, the beginning of the new creation of God.

By honest and skilful industry we may satisfy the wants of our lower nature; by the cultivation of our mental powers, obtain nobler gratifications; by compliance with the precepts of virtue, and a rational indulgence of our social affections, secure the purest joys that earth can offer. But there is yet a vacuity unfilled, an appeal of the heart unanswered. "If I die, shall I live again?" is the momentous question; nor inferior in importance the sequel question that springs from it, "What shall be the nature and condition of the future life I long for?" Satisfactorily to reply to these inquiries, and thus still the anxiety of the spirit, and hush its cry,—an anxiety that increases with age, a cry that rises to a piercing pathos as we near the grave—we must come to the Gospel of Christ, and there reading the character of the Father as manifested in the doctrine, and exemplified in the life of the Son, lay hold upon eternal life, by casting ourselves, with the assurance of faith, on the promise of the Spirit, that the creature shall yet be delivered from the bondage of corruption into the glorious liberty of the children of God.

Successful industry may occupy our time cheerfully, and satisfy us with the daily bread by which our bodily life is sustained; a cultivated intellect may irradiate the chambers of the brain with visions of brightness, and people them with forms of beauty; virtue throws open to us the earthly treasure-stores of God, and gladdens us with the abundance and goodness of his house; the endearments of social and domestic love refresh and exhilarate the energies, tasked and exhausted in the turmoil of anxiety and care; but Christ, Christ only hath the words of eternal life. Christ alone can smooth the frown on Death's brow, dull the terrors of his dart, and change him from a frowning spectre to an angel of God, sent to guide us through a difficult approach to the land of promise and of glory, to serene skies which never weep, to songs of seraphim and association with saints, to the companionship of Jesus and the embrace of God.

Erie, October, 1849. A. G. L.

* I say, here, "universal humanity," but the phrase, perhaps, needs qualification. There are tribes, even nations, in some parts of the world,—as, for example, the nations of Terra del Fuego—who have neither religious rites nor ideas. It is possible, with respect to that people, however, that such accounts originate rather from the ignorance than the knowledge of the few intelligent travelers who have visited them; as it is a very hazardous thing for a traveler, utterly unacquainted with their usages and language, to decide against them on a point like this. But, according to Moffat, in his "Southern Africa," the Bechuanas, the Matabele, and all the nations of interior Africa, with whom Europeans have become acquainted, from the limits of Mahommedanism on the north, to Cape Colony, are, in their native state, utterly destitute even of the faintest notion of a God, the radical idea of all religion. Nor have they any conception, he assures us, of moral or religious delinquency. He had every opportunity for thorough inquiry, having resided among them as a missionary for many years.

Original.

LET US LOOK UP.

"As a man thinketh, so is he," said one of old, and never were truer words spoken. The great secret of the success of those whose wonderful and brilliant career has flashed upon the eye like the meteor's blaze is, that they believed they could accomplish whatever they contemplated, and that they were what imagination pictured. This nerved Napoleon's arm, till frightened nations fled

before him, and this is the charm under whose influence difficulties vanish, and obstacles become stepping-stones to success. "As a man thinketh, so is he" in the estimation of others, as well as of himself. If we consider ourselves outcasts, we shall be outcasts indeed; ah, the Pariahs make themselves such. But if we place a prize before us, which we earnestly and faithfully endeavor to obtain, there will be little danger that we shall fail. The great difficulty is that we think too little of ourselves. Here, I am well aware, I conflict with the common opinion, but by *ourselves* I mean not houses, dress, features, those outward accompaniments which too often engross our attention. These do not constitute our personality, or, as the French have it, "la moi." It is the mind, the principle, the spiritual that makes the man, and it is this that we neglect.

But beyond all this there lies a dark and dangerous fallacy, a fallacy degrading to man and insulting to the Creator,—the idea that we are totally and irreparably depraved. What is there noble or pure in him who believes this doctrine of himself? Can his heart swell with the gush of pure emotions? Can the glad outpourings of joy be his? Ah, no; he is a guilty, abandoned creature; why should he aspire to goodness, when there is no lofty aim for him? Such is his reasoning, and we cannot wonder at the result. But though this reasoning may seem correct, in my humble opinion the premises are false. Good and evil are diametrically opposed to each other; they cannot be assimilated; and the very fact that the practice of sin brings with it pain and remorse, proves that there is something in our nature to which the idea of evil is abhorrent. Ah, yes: there *is* a fountain of goodness in the soul, and the rock that confines it needs but to be smitten by the rod of Truth, and the waters will gush abundantly forth.

Sayest thou, then, thou art entirely lost? It cannot be. Comes there never to thy soul, a voice that whispers of a holy life? Hast thou forgotten the lessons thou didst learn at thy mother's knee? Upon thy locks, silvered it may be by the frosts of sin, or grief, or age, seems not, even now, at times her gentle hand to rest in blessing? Hast thou for the pure voices of earth, no responsive chord? Is there not, in thy spirit's lyre, one string on which lingers yet some blessed melody? None? none? Then do I pity thee, thou miserable, unhappy one. But it cannot be. Thou art not all abandoned. Ah, no: unseen influences are around, to guard thee, and to save. Thou mayest mar the likeness of thy Maker till the heavenly similitude is almost effaced, but it shall be retouched by a pencil whose limnings are perfect, and whose skill is from on high.

Then look up, thou despairing one! Waste not the rich gifts of thy nature, the portion thy heavenly Father hath given thee; waste it not among the low and debasing things of earth. But if thou art indeed destitute in a desert country, compelled to feed on that which nourisheth not thy soul, go, I beseech thee, go in all humility and loving trust to thy Father's house, for truly he has bread enough and to spare; go, and with open arms he will receive thee; ah, yes, he will meet thee while yet thou art afar off, and with yearning tenderness will he bless thee, —even thee, his guilty and ungrateful child; for to every one through all eternity, goes out, in tones of winning sweetness, the blessed invitation, "Come unto me, thou weary one, and I will give thee rest." E. A. C.

A very celebrated Scotch Divine says; "The world we inhabit must have had an origin; that origin must have consisted in a cause; that cause must have been intelligent; that intelligence must have been efficient; that efficacy must have been ultimate; that ultimate power must have been supreme and that which always was, and is supreme, we know by the name of God."

Original.

THE POWER OF FAITH TO REMEDY THE DEFECTS OF OUR NATURES.

[*An Extract from a Sermon.*]

BY REV. E. CASE, JR.

To remove the defects of our nature by the power of strong faith, we must learn that God has a great interest in the soul. We have often had occasion to remark, how little we know of God, beyond what he has chosen absolutely to reveal. The highest knowledge, and the most positive, of God, does not come to us in that absolute and positive sense that does the knowledge of a mathematical diagram, a triangle, or a square; or in the same sense in which we comprehend any solid superficies. Reduce the fact to as palpable a form as we will, and yet the most that we know of God, after all, is by the knowledge of faith. Yet though we know but little positively, because from the common constitution of our nature we can know but little, at most, of a subject so vast, yet we may approach him in a way in which we shall attain to that which falls but little short of positive knowledge; and upon which we may rest with as positive assurance, and as much satisfaction, as the most palpable facts. For instance, when I look upon myself and become acquainted, through the medium of divine revelation and otherwise, with what a wonderful creature I am, what hidden greatness of nature and destiny are undeveloped in my soul —when I feel that at this moment there are the germs of thought and emotion in me, such perhaps, as when developed, no being in eternity's vast range, save God and Christ, has realized.—that I am now, at this moment, related to beings, the inhabitants of a world surpassingly sublime and incomprehensibly wonderful,—when I see and feel all this, I am in possession of sufficient evidence to know that God has some great interest in me;—that at some future time more wonderful than the present, I am to stand in some important position, to fulfil some wonderful destiny, to be engaged in some wonderful mission that shall bear an important part in the carrying on and perfecting the great plan of the universe. There is no extravagance at all in entertaining such thoughts as these. They are perfectly agreeable to man's mind, and perfectly reasonable in the nature and order of things. If, then, we can reasonably feel that God has a great interest in the soul of man, it will have a tendency to enlarge the faculties, directing them to their most congenial objects and exercises. It will make us men and women, in the noble sense those terms imply, as being the highest of earthly intelligences, and superior to aught that can sink and degrade the dignity of our nature. It will remove from us all selfishness and meanness, all injustice and intolerance. We shall respect and love others because God respects and loves them, and because in the counsels of the divine will and the ultimate progress of being, they may be appointed to fulfil as great or greater purposes than ourselves, and to carry out, perhaps, a loftier destiny. We shall also be inspired with humility, the loftiest of the Christian virtues, for we shall be reminded that we are all equal before God; and that the humblest peasant in *this* world, may take precedence in the *next*, by being placed in a position where his particular faculties may suddenly and progressively unfold in a degree the most astonishing and sublime.

2ndly. To further improve our nature by faith, we must learn to feel that God desires this improvement. There is no doubt but that *we*, if we be not wholly perverted in nature, desire our own amendment of disposition and conduct. But unfortunately, *we stop with the desire.* We do not look beyond, as the Psalmist did, to see if God desires it, and if there be any help beyond our-

selves. Or if we slightly feel this, it is not sufficiently forcible to awaken us to any efficient energy of action. But it *is* true that God desires the improvement of our nature, even more than we ourselves; for amendment as well as progress, is a law of our being. If then God desires it, what a wonderful field of vision does it open up on our view! I cannot read the mysteries of God, for he "dwelleth in the light, whereunto no man can approach:" I cannot now stand and see, as "face to face" across the valley of the shadow: I know not exactly in what manner I am connected with the beings of another world: I know not how many those beings are, or whether my relation to them be particular or general,—whether my particular friends and associates will be those only who have been such here, or whether angels and archangels will then be discovered to me as now having been, and then continuing to be, something more than we express or feel in the endearing appellations of father, mother, sister, brother, friend. But, one thing is clear, I am related to them in some way that is good, and they to me, and as the whole chain of being and of providence is connected together, if God desires my excellence and perfection, there *is*—there *must be* causes at work in Eternity, that are to produce so wonderful an effect upon so humble a being as myself. If this seem at all extravagant, nothing is easier than to make it plain. For instance: were not the causes at work ages ago, that, to day, give you an existence? Was not your being involved in the chain of cause and effect that produced it? Or to be more plain, were not the providences of God at work a year ago, that give you bread and meat, and raiment to-day? You will readily admit this. But you were not conscious of it at the time! You could not tell the precise manner of it, had you been conscious; but still you are here to-day, in the enjoyment of life and its concomitant blessings. So to-day, if God desires your perfection, his providences are at work in eternity, and millions of angels and angelic spirits may be engaged to produce the effect. Here then, we may rest in the desire of our Heavenly Father: We cannot go beyond it, we cannot go away from it, we cannot fall short of it, for God is greater than all; his desires are greater and more abiding than ours, and co-extensive with his works, his wisdom, goodness, power and duration; and to these but one word applies, and that is, *Infinite.*

3rdly. The power of faith may be made wonderfully efficient in remedying the defects of our nature, by thinking of God as ever present *in* his spirit, and as ever present to give his spirit to assist in the performance of such a work. But this is what we do not do. The cold, freezing, life-destroying power of *habit,* springs from man's narrowness and ignorance of mind, or at least, the result of carelessness and thoughtlessness, destroys in a measure all the beauty and the power of truth, and closes the soul to some of the grandest perceptions in the universe, considered in reference to man's nature. Ask a man—*a Christian,* where is God? He tells you, his home is in heaven! as if God needed, or dwells in a *place!* But if he answered you in general terms, he will point you to the top of the far off mountain; to the cloud that unfolds its soft and fleecy wings and lingers and plays about its summit; to the dim depths of the measureless azure; to some star or world scarcely visible through the long and shadowy distance. And does God really dwell *far away?* Is his home no where but on the mountain, in the cloud, in the fathomless ether, the remote star, the midnight world? What prompted these replies, all of them containing as their primary essence, the idea of *distance, far off, far away?* How could it have escaped the penetration and sagacity of the most ordinary mind, that God is *very near,* as well as very far? that to Him there is "no high, no low, no great, no small," but that He is "One unbounded good, pervading all?" that He is now, this instant, warming and glowing in our vital energies, and in the very least pore and fibre of our bodies? that our body is as much His temple as the brightest and most magnificent star or world that burns and rolls in trackless and peerless splendor, around the circuit of the heavens? Alas! we are afraid to think of God as *near* to us! There is a fearful consciousness of something *wrong* on our part, that makes us put God far away from the soul, placing Him in the distance, the cloud, the tempest, the mountain top, the stars, as if we could separate ourselves from Him at pleasure, when we wish to forget Him, when we wish to ward the approach of remorse, or the reproaches of conscience; only drawing near to Him, when life presses down heavily, and shadows and darkness thicken around. But this is all wrong! We cannot avoid Him! we cannot be alone! Perhaps we are never so little alone, as when in ordinary acceptation we are alone! What an awful *Presence* is there in the silence of our lonelier hours! What an awful voice has solitude! How many thousand voices speak to us in the solemn grandeur of the dark old woodlands, in the still silence of the vast reaches of space, in the noiseless hours of midnight! And how many ten thousand voices are there in the solemn, the almost painful and fearful silence of our own hearts, that answers and converses with the solitude and silence of the outward and visible world, or else turns in upon itself and communes with Heaven and conscious goodness, or trembles with remorse at conscious guilt, upon the brink of despair. And all these are the voices of God speaking to us from the ark of the Covenant—our own hearts—our own souls. It is only his mercy and goodness that conceal him from view. But his Word and his Spirit are ever nigh us, "even in our mouth and in our heart." "Ye are the temple of the living God," says Paul.

God, then, is ever near us to aid us with his Spirit, to quicken us in the exercise of his own essential qualities and attributes, wisdom, goodness and love; and it is ours to avail ourselves of these by making use of them for the up-building and perfection of our own being.

But lastly. We are to look upon God as having sent his Son to manifest himself to us. In this view we have God taking compassion on our bodily imperfections, which do not permit us to see Him as He is, and kindly adapting himself to our perceptions in the person of Jesus Christ, who was the brightness of the Father's glory and the express image of his person. Here, all that we at present have powers and faculties that fit us for knowing, all that essentially relates to our present condition and future happiness, is revealed, and that too in a manner at once the most satisfactory and pleasing. Here we may study forever the nature and character of God, and the more we study, the more He will increase upon the soul; while our faith, our hope, our confidence, our love will increase, and become strengthened with years and knowledge. Here are a million ways in which God exists, so far as the mode is concerned. But *this* is the one which mostly and only concerns me. In this I find my own being and nature particularly involved, and my own happiness or unhappiness particularly interested.

Until then, we learn to look up to God in the manner proposed, we never shall do any more than arrive at a knowledge of our own defects, without the power to remove them. We may become sensible of sin, sorrowful and penitent for past transgressions, we may weep floods of tears in anguish of soul; but if we do not begin in boldness and confidence, and maintain throughout the struggle a strong and unshaken faith, we shall only be left to despair, the last and worst struggle of the soul. Timidity and fear have nothing to do in the creation of faith or love. We must approach boldly the throne of grace, exclaiming, "Mine eyes are unto thee, O God, the Lord! In

thee is my trust! leave not my soul destitute!" With this spirit we shall triumph in his grace with a joy unspeakable and full of glory.

MARBLEHEAD, Sept. 11, 1849.

Original

SCATTERING AND INCREASING.

No truth is more apparent than that which Solomon, in his Proverbs, uttered, when he said: "*There is that scattereth and yet increaseth.*"

We cannot always know how great and lasting will be the effect of what we do and say; but we may ever understand, that all our words and actions will have *some* effect upon those around us. Realizing this, it becomes us to exercise all the wisdom and prudence we possess, in striving to scatter such principles as will cause the increase to be of the right kind.

We may, in the first place, remark that, to scatter iniquity *increases* iniquity, and of course, the consequence of iniquity, which is misery, is also increased. No matter to what particular vice or vices a person may be given, he cannot be engaged in *one*, even, without increasing vice. His unrighteous deed may be committed in the stillness of midnight darkness, and never come to the light of the world; yet the desire to lead an ungodly life will be strengthened in his own mind, and the way will be opened that leads to other and greater sins. So there is an increase of wickedness every time a person suffers himself to become the votary of sin, even if his example does not lead others astray. But when it does, the increase is awfully great, and fearful are the responsibilities resting upon him. Think, dear reader, of the consequences which may follow your unchristian conduct—think of the mighty increase of vice and misery, that will be the result of your tampering with sin! Think of the many tears you will cause to flow, of the bitter sighs wrung from fond and affectionate hearts, and the deep misery which you will be the means of scattering among your fellow men! I am confident we do not think enough of these things. We do not realize how, in every unguarded expression and immoral deed, we are influencing the mind, and shaping the course of those around us, especially if they are young. Every word we utter in their hearing is a seed which falls upon the soil of their minds, to bring forth fruit after its kind. And so of our conduct. It requires but few examples of viciousness to lead the young and unwary into the broad road of moral death! Think of this, when you are tempted to scatter the seeds of iniquity. Think of the increase which will follow. And I pray you to let the moral principles which you possess stay your hands from vice, and your lips from speaking guile.

My feelings are deep and intense upon this subject; for, if I know my own heart, I am laboring to inspire in the hearts of the people, the spirit of true piety, which shall lead them to hallow the name of God in everything they do. And how can any one be satisfied, while the great object, for which he is laboring, is disregarded and lost sight of, by those whom he desires to bless? How can his soul say amen, at what is going on around him, when the good influence which he is striving to produce upon the community, is destroyed by the unhallowed conduct of those that profess the truth? He is proclaiming the true principles of the gospel, and saying to those of a contrary part, "Come thou with us, and we will do thee good." But they will immediately point to some who attend upon his ministrations, with the inquiry: "If your doctrine is true and so good, why do those who profess it, behave so much unlike Christians?" That is a tremendous, *cutting rebuke!* Shall we suffer the reproach to be heaped upon us longer?

My answer to the above inquiry, is, because they *profess* one thing, and *possess* another. If they *know* what the truth is, they do not cherish its spirit, nor suffer its reformatory power to take hold upon the heart. The image of Jesus is not formed on the soul; they are in the outer temple; have never received the baptism of the Holy Ghost and of fire, with which every true disciple is baptized. For the sake of your own happiness, reader,—for the sake of Christian truth,—and for the honor of God, consider well what will be the natural increase of what you are scattering. Rest assured that, if you are sowing around you the seeds of iniquity, you are increasing iniquity and misery, not only in your own bosom, but in the community in which you live. And is this for what you are living? Is it your appointed, appropriate work, to lead the young and unwary out of the serene path of virtue, down the rugged steep of profligacy? Is it your desire to callous the heart to all holy impressions, and go headlong and hoodwinked in the road that leads to moral degradation? It is too much to believe for a moment. Then suffer me to exhort you to strive for the indwelling of these pure and godlike principles, which will cause you to scatter nothing but what will, in its increase, spread virtue and happiness over the earth.

We may, in the second place, remark that to scatter virtue increases joy. And this, like iniquity, has a twofold operation. That is, joy is increased in the heart of him who scatters virtue, and also in the hearts of those on whom he exerts an influence.

It seems to me that these are sufficient motives to induce every individual to desire to be upright and holy—to strive to scatter nothing but what will increase happiness. Among these motives I will, with your permission, present two or three for your consideration.

1. Every one has a desire to be *respected* by his fellow men. The drunkard does not like to be *called* a drunkard;—the gambler does not like to be known as a gambler;—the profane swearer does not like to be told of his vulgarity;—the tattler does not like the name which his practice gains for him;—and the libertine does not like to have his deeds come to light. The great reason is, because they desire the *respect* of men. It is right that they should desire it. And there is a disposition in the world to respect virtue wherever it may be found. Here, then, is one strong motive to induce us all to walk up to the standard of moral purity, and declare in all the strength of the soul, that we will be "more than conquerers through him that loved us."

2. Every one desires to avoid misery and find happiness. If we will give place to this motive and let it operate in the heart, like leaven in meal, we shall be inclined to turn at the command of our spiritual Captain, and march onward in the beautiful path of virtue, scattering as we go such principles as will spread true happiness over the earth. What motive, or inducement to holiness does any one need, that is not already presented in the Scriptures? If we want to enjoy life, and have continually our souls filled with good, we may not be at a loss to know what course to pursue. Jesus, the compassionate and benevolent Jesus, invites us to come unto him, and we shall find rest. With an inviting smile, he is beseeching us all to follow in his steps. And would to God that we all had the mind of Mary—the mind to sit at his feet, and listen, with intense interest, to his words of life, and, like her, choose that good part which shall never be taken from us! O, that the spirit of the blind beggar might possess our souls, and lead us to cry out, in view of our many wants and weaknesses, "*Son of David, have mercy on me!*" O, that we could have the faith of the diseased woman, who rushed through the crowd to find Jesus, saying within herself, "*If I can*

but touch his garment, I shall be whole!" Let all who would be happy in life, who would be useful and respected, who would honor themselves and glorify their Creator, turn at the voice of wisdom, show their disapprobation of vice, and scatter virtue to the increase of joy.

Again, if a person wishes to die in peace, he must make it a point to keep himself unspotted from the world. How frequently it is the case that people go through life with no relish for virtue and religion, and upon a dying-bed heartily regret the course they had taken! It is my ardent prayer that I may be free from such regret. And who will not put up the same petition? When your friends are standing over your dying pillow, and your children are weeping at your side, what a source of regret and anguish to your heart, will be the reflection that your example before them has been unholy! What a dagger to the soul will be the thought that your life has been vicious! But if you have spent your days in usefulness—served your generation according to the will of God, peaceful and happy will be your last moments. Man can say, "My race is about to end, but I have this comfort that it has not been run in vain. I have fought the good fight—I have kept the faith—my mind has no load—I have endeavored to do my duty, and I cheerfully leave the rest to heaven." May it be the happiness of both reader and writer to feel the spirit of this language on a dying-bed. Amen. J. W. B.

Wilmington, Ct., Sept., 1849.

Original.

"BUT GROW IN GRACE."

2d Peter, iii. 18.

No other teaching than that of Universal Love, can possibly prompt its recipient to growth in grace. No partialist inculcation—utterly at variance as is *every* partialist inculcation with the impartial, just and true spirit of the chief corner-stone of Universal Salvation,—*can* incite to progress "unto the measure of the stature of the fullness of Christ.' Eph. iv. 13.

Where in the limited creeds of men do we find the remotest resemblance to the undying love and quenchless sympathy of our blessed Lord? Where, but in the Scriptural teaching of grace superabounding over and beyond the ravages of sin, can we find the slightest analogy to the pure, and lovely, and gracious spirit of the Lord Jesus Christ? To talk of human creeds—so contracted, so limited, so utterly out of keeping with the grace and truth which came by Jesus Christ; to conceive of such anti-evangelical systems of superstition and unbelief; to *think* of such limited, partial, blind *traditions of men*, stimulating to progress, to growth up to a "perfect man," is in the last degree preposterous! But, receiving God's great truth of Universal Reconciliation, and conforming our lives to the spirit of that truth, we *shall* "grow in grace," even "unto the measure of the stature of the fullness of Christ." Human deficiencies and infirmities are made up and supported by the Shepherd and Bishop of souls! Notwithstanding the frailties and short comings of imperfect humanity, the faithful, trusting disciple "can do all things through Christ, who strengtheneth" him; such a one may, with Paul, "know both how to be abased and how to abound: everywhere and in all things, I am instructed," (he may with truth affirm,) "both to be full and to be hungry, both to abound and to suffer need!" While the humble Christian can do all things in the strength of Jesus, mortifying to the pride of the Pharisaic spirit that would "*work its way*" to the realms of immortal blessedness!!! *without* His fullness His grace, and His truth, the disciple can do nothing. We cannot raise ourselves from the dead; we cannot *earn* immortality and incorruptibility *by any deeds of our own*; no more can we progress towards the "perfect man," "unto the measure of the stature of the fulness of Christ," without the all-sufficient aid of Divine grace to help our infirmities. What voice of love and tenderness cheers the way-worn traveller through all his earthly pilgrimage?

"'Tis the voice
Which rocked the solid earth,—yet grew at last
So still, so small, so touching that the heart's
Deep streams gushed forth in floods of blessed tears!
Oh! 'tis the glorious image of our God—
The Father of our spirits,—it is Christ!"

Philo-Evangelion.

Original.

IMPORTANT BEQUEST.

OR, GOOD NEWS FOR THE FRIENDS OF CLINTON LIBERAL INSTITUTE.

I some time ago mentioned the receipt of a letter from a valued friend in Cayuga County, proposing to make a bequest in favor of some Universalist School, or in some way calculated to promote the cause of Universalism. Our friend states that he was converted to a faith in the great salvation, by hearing many years ago a single sermon by Rev. S. R. Smith. At the age of 26 he was poor, but by industry and economy he has accumulated a very handsome property, and as he has no children, he bequeaths a considerable part of it to the promotion of that religion in which he believes and rejoices.

During the past week, I received another letter from him containing a copy of his Will, whose contents are so important to our Institute. After bequeathing various sums to his relations and personal friends, he leaves $1,500 to be appropriated by three Universalist Clergymen named, "to some Universalist institution (Theological or Literary,) or in such other manner as they may judge best, to aid and extend the doctrine of Universal Salvation." I can only hope that the sum will be consecrated to the purpose of founding a Theological Seminay, or of promoting its interest, if one be founded before the death of the donor. The next section of the Will relates to the Institute, and I shall give it entire:

"I give, devise and bequeath all the rest, residue and remainder of my estate, real or personal, of whatsoever name or nature, (now estimated at nine thousand dollars) 'to the Clinton Liberal Institute,' situate in the County of Oneida (N. Y.) to have and to hold forever."

This I think good news for the friends of the Institute and of Universalism, I shall now offer no comments upon it. Let the denomination ponder this generous act well and tell us what it deserves at our hands.

Clinton, Oct. 5, 1849. Thomas J. Sawyer.

Dr. Johnson, speaking of a lady who was celebrated for dressing well, remarked, "The best evidence that I can give you of her perfection in this respect is, *that one can never remember what she had on.*" Delicacy of feeling in a lady will prevent her putting on anything calculated to attract notice; and yet, a female of good taste will dress so as to have every part of her dress correspond. Thus, while she avoids what is showy and attractive, every thing will be so adjusted as to exhibit symmetry and taste.

Let young people remember, that their good temper will gain them more esteem and happines, than the genius and talents of all the bad men that ever existed.

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY, OCTOBER 20, 1849.

UNIVERSALIST CHURCHES IN NEW YORK AND VICINITY.

ORCHARD-STREET CHURCH.—Orchard, above Broome; services 10 1-2 A. M., and 3 P. M. Conference Meetings Friday evenings. Rev. C. H. Fay, Pastor. Residence 231 East Broadway.

BLEECKER-STREET CHURCH.—Bleecker, corner of Downing. Services 10 1-2 A. M., and 7 1-2 P. M. Conference Meetings, Tuesday evenings. Rev. W. S. Balch, Pastor. Residence 728 Greenwich-st.

MURRAY-STREET CHURCH.—Murray, corner of Church. Services 10 1-2 A. M., and 7 1-2 P. M. Rev. E. H. Chapin, Pastor. Residence, 13 Murray-st.

FOURTH-STREET CHURCH.—Fourth-st., between Avenues B. & C. Services 3, and 7 P. M. Conference Meetings, Wednesday Evenings. No Pastor at present.

WILLIAMSBURGH.—Church corner of Fourth and South Fourth-streets. Services 10 1-2 A. M., and 7 1-2 P. M. Conference Meetings Thursday evenings. No settled Pastor.

BROOKLYN.—Services 10 1-2 A. M., and 7 1-2 P. M., in the Lyceum, corner of Concord and Washington-streets. New Church building in Monroe Place. Conference Meetings Wednesday evenings. Rev. T. B. Thayer, Pastor. Residence 9 Willoughby-street.

TRACTS AND TRACT DISTRIBUTION.

At the present time, when the American Tract Society, that overgrown, overshadowing, self-styled Orthodox, and self-constituted body, is printing, and sending out weekly, its hundred, of thousands of pages of what we regard as most pernicious and dangerous and much of it most blasphemous and horrid doctrine, while its colporteurs and agents are in every part of our land, and all over the world, distributing its various publications, large and small, and every city, town and hamlet, has its male or female Tract Distributor, and some of them their scores or hundreds, according to their size; while thousands, both of middle age and young, who have not yet made up their minds as to what doctrine is true, and are ready to receive and swallow as truth whatever doctrine is first obtruded upon their notice in the way of religious books or pamphlets, are daily yielding to their influence, and with their faith also yield their pecuniary aid to swell the already over-loaded coffers of that mammoth institution; we would inquire what Universalists are doing to counteract the pernicious tendency of the false doctrines of the American Tract Society's publications, or even to diffuse and make more generally known to the world their own better, and holier, and truer doctrine of impartial and universal grace? What have they been doing for the last twenty years, during which the American Tract Society has attained most of its gigantic strength and influence? We mean, what have we done *comparatively*? It is true we have about seven hundred preachers and a respectable number of religious papers and periodicals, that, from week to week, are proclaiming the great salvation. But what are all these compared to the vast machinery of the A. T. S., and the immense numbers of their agents everywhere in the field? They are but as a drop in the bucket. Our opponents reach thousands of minds where we can reach scores. While we occasionally expose the falsehoods, explode the fallacies, and refute the errors and sophistry of one of their publications in our papers or our pulpits, not one in a thousand of our own class see or hear the exposure, nor one in a million of their deluded votaries; and in the mean time, while we have been exposing *one* of their falsehoods in a small circle, it has gone on the wings of the wind and by the hands of all their Tract distributers, to ten thousand more minds, as if it had never been exposed or refuted, and with it a *hundred more* equally pernicious falsehoods.

But where are our Tract Societies—parent or auxiliary—our Tract houses, our steam power presses for printing their millions, our agents, our depositories, our Tract distributors, and all the necessary machinery for sending forth the great truths of our faith into every city, town and hamlet, every highway and by-way occupied by humanity? Are we doing what we might and ought to do? Because we cannot do all things, shall we therefore fold our hands and do nothing? It is true, a few Universalist tracts have been published in Rhode Island, which have been distributed and blessed to the doing of good. A few also, in this State, and a few in some two or three other States. But alas, how small the number! And how little zeal and devotion and self-sacrifice have there been! And how few have encouraged the undertaking by pecuniary aid!

Let there be a United States Universalist Tract Society formed, an auxiliary in every State, and another in every Universalist Association in the land. Let good tracts be published by millions in cheap form for gratuitous distribution, let every Society take up a collection annually, semi-annually, or quarterly, send on their collections and buy as many at cost as they can, and let them be distributed by judicious men and women of our faith, freely among all classes, friends and foes, that will receive and read them; and what an engine for spreading the truth might such a Society become! Brethren, think of this plan, or propose one better, and let us hear from you soon on the subject.

D. S.

THE YOUNG.

Few can fail to be deeply interested in the youth of any community. Their frank and unruffled countenance; their light, elastic step, their ardent, gushing feelings, their symmetrical form, their unsophisticated simplicity seem to commend them to the admiration of every one that loves to contemplate the works of God.

We are too apt to distrust them for their inexperience, and to place too little hope in their future usefulness and influence.—There are many mothers who, having so little confidence in the abilities and wisdom of their daughters, will toil early and late in their domestic affairs, either under the mistaken notion that their tender charge is too young, or too ignorant. Many fathers have so little confidence in their sons that from an overweening indulgence, or a settled distrust, keep from them those motives and means that would bring out the latent and intellectual energies of their minds. We are far from recommending a servile, burdensome task on the young, one that overloads the brain and oppresses the mental powers, yet as a general thing, the opposite extreme is practised in the education of youth.—There are two classes of motives employed in the education of the young. The first I think, is a sense of the advantages resulting from the possession of useful knowledge. The second is that which comes from the fear of the ferule, the rod or personal disgrace.

The first of these motives I consider the best, and the one that should govern a rational being. That which is performed through fear of the lash is either not half done, or done with no hearty good will. Indeed, it is a question of some interest,

whether they who are engaged in educational matters are not getting ahead of their religious formulas? Here terror, the menaces of a violated law, are urged as the all important, all-controlling motive to obedience. But in our schools and academies men are beginning to learn it is something else besides fear and the dread of torment that can move and govern intelligent spirits. Give to the young a sufficient motive to learn, and smooth their path to the "hill of science" as much as possible, and their advancement is certain. Excite in the mind of the young a desire to learn, convince them of the advantages of an education to themselves, to the community, and to the world, and learning will be no longer a disagreeable, onerous thing, but their joy and delight.

Let this be done, and our teachers will no longer be regarded as petty tyrants set over our children to spoil their pleasures, break up their amusements and divide to them by rule, their portion of hated labor. We look on the young with ardent hope and longing desire. They who have grown gray in life's great battle look to them as the bearers of their falling mantle. Let the young of our land then come into the places of their departing sires with their armor on, ready to do service for God and humanity. Let our youth light their torches in the expiring embers of their fathers' zeal and devotion and fidelity, to do honor to themselves, and the succeeding generation. The husbandman that would refuse to put in the proper seed at the proper time, would reap the fruits of his folly at the coming harvest. Are they less rash and inconsistent who feel no interest, and do nothing, in the culture and education of the young? Let us strive to inspire them with the right motives to religious duty and intellectual improvement.

B. B. H.

OUR NEXT VOLUME

The first No. of the nineteenth volume of the New York Christian Messenger, and the third of the Christian Ambassador, will be issued the 10th of November ensuing. They will be printed on entirely new and beautiful type; and we shall endeavor to make them in other respects at least equal to what they have been heretofore and now are.

The terms will remain the same: $2 00 for the Messenger and $2 50 for the Ambassador, IN ADVANCE.

As an inducement for CLUBBING, we will send six copies of the Messenger to one Post Office for NINE DOLLARS, when the money is all forwarded at one time and free of expense. Will not friends make an effort to increase our list?

TO THOSE IN ARREARS. We have a list of good paying subscribers, to whom we return our thanks for their great punctuality. But though our terms are in advance, the papers have been sent to some who did not pay thus: and among these are some who have not yet paid. These are earnestly requested to forward the amount due us, as we are in much need of the same. Postmasters will make remittances *free of expense*. Address

HALLOCK & LYON,
3 Astor House, Barclay-st., New York.

OBITUARIES.

The following sensible remarks appeared in a late No. of the "Trumpet:"

In regard to Obituaries, we suggest to all the exercise of prudence. They have become exceedingly onerous. They should be made as short as possible, and we think the number may be reduced one half.

We would not wound a heart already burdened with grief, but the above is a truth which we desire should be heeded. Many die in our midst whose praises are neither written or sung by the sympathetic eulogist, yet who are as worthy as some others that receive a labored panegyric. Their virtues and memory "live in hearts they leave behind," as well as those whose names are recorded in our public journals. The pure, the truly Christ-like, do not desire to have their good deeds trumpeted to the world while living, and why should surviving friends desire it?

Is there a Christian Society that would require its pastor to preach a funeral sermon of ordinary length on the demise of every one in his parish? It seems to us quite as unreasonable to desire an editor to publish all the obituaries that come to hand.

Sympathy for mourners, respect for the pious dead, encomiums on the departed, may be expressed more briefly and in a better way than we behold in ordinary obituaries. Neither the exhortation "to weep with those that weep," nor justice to departed worth requires the publication of the long notices we sometimes receive. When Jesus died, the pen of the eulogist wrote no lengthy praise, yet his name and virtues will outlive the monumental marble and the sculptor's pen of iron.

Shall we fill up the paper from week to week with matter which is local, which is limited to the few, and does not interest the many? Brethren, think of these things.

ORDINATION OF BR. O. W. WIGHT.

On Tuesday evening of last week Br. O. W. Wight was ordained and installed over the Universalist Society at Newark, N. J. The ordaining council assembled previous to the public services and organized by appointing Br. Asher Moore *Chairman*, and Br. H. Lyon *Clerk*. United in prayer with Br. C. H. Fay. The council then considered Br. Wight's application for ordination, and, after due deliberation, resolved that it be granted. The public services of the occasion were conducted as follows: 1, Voluntary by the Choir. 2, Prayer, by Br. E. H. Chapin. 3; Reading the Scriptures, Br. H. Lyon. 4; Hymn. 5; Sermon, by Br. Chapin. 6; Ordaining Prayer, Br. Asher Moore. 7; Charge, C. H. Fay. 8; Right Hand of Fellowship, Br. Moore. 9; Singing. 10; Benediction, Pastor.

The services were attended by a large and deeply interested audience. How could it be otherwise on such an occasion, when the labors of such able brethren were enjoyed!

This is Br. Wight's first settlement. He is a young man of excellent character and good acquirements. We trust his labors may be blessed for the upbuilding of our cause at Newark.

H. L.

CLINTON LIBERAL INSTITUTE.

I gratefully acknowledge the receipt of the following collections recently taken up in the several places named, for the benefit of the Clinton Liberal Institute:

From the Universalist Congregation at Pratt's Hollow, Madison Co.				$10 75
"	"	" Morrisville	"	11 57
"	"	Society of Madison,	"	6 13
"	"	" Hudson,		59 00

THOMAS J. SAWYER.

Clinton, October 5, 1849.

A CORRECTION.

In a marriage notice three weeks since, Br. N. Snell's name was printed Swell. This escaped our notice in proof; but the other names we could not make out in the manuscript and had to guess at them. Correspondents should take especial pains to write names legibly. We understand Br. S. now to say, "In the first notice, Ewell should have been Earl, and in the second Moseria should have been Moravia."

VISIT TO RANDALL'S ISLAND.

According to previous appointment and invitation a company of about 150, consisting of the Governors, Mayor, and members of the Common Council and invited guests, made a visit to the above place on Wednesday last. Among the company we noticed Rev. Dr. Tyng, E. H. Chapin, C. H. Fay, and several other distinguished citizens.

The company started from Peck Slip about 10 A.M., and on landing at the Island they were met by about 400 little boys of the "Farm School" who with two drums and two fifes made considerable music, and whose cleanly and uniform appearance, with the waiving of eight banners and a flag, was pleasant and cheering. After parading the grounds a short time the boys appeared in a body in front of one of the main buildings, where one of them spoke an appropriate piece prepared for the occasion, giving the company a hearty reception, and commending the beneficence that had so generously provided for their comfort in the day of helplessness and need.

The boys were then addressed by his Honor Mayor Woodhull, Rev. Dr. Tyng and Hon. Philip Hone. They sang several pretty little songs and cheered the visitors with "three times three."

The company then visited the female department, the school, hospital, bakery, and the other buildings belonging to the Institution, in all of which there were evident marks of cleanliness, neatness and comfort. We noticed on the banners the following inscriptions: "We are a band of brothers;" "Don't give up the ship;" "We will not forget our Benefactors;" "The Ten Governors, honors and thanks—blessed is he that considereth the poor;" "Love, Truth, and Friendship;" "The Constitution forever;" "Randall's Island Association;" "Washington, first in war, first in peace, and first in the hearts of his countrymen."

Having tarried here about two hours we proceeded to Blackwell's Island, and after looking at the prisoners and several buildings on the Island, about 3 o'clock, sat down to a sumptuous dinner prepared by Mr. and Mrs. Keene, the present Superintendant and his lady. There was plenty of room and an ample supply of good things to eat and drink. We saw here among the prisoners the famous "Ned Buntline" alias Judson, who seems still to be desirous of distinction, as we judge from the long collar of his shirt and his high-heeled boots, appendages which the other prisoners had not about them. He was minus also the striped jacket.

The steamboat landed on our return at the foot of 26th street, when some of the company left for the purpose of visiting the Bellevue Hospital, and the rest returned to their homes.

It is well, occasionally, to make a visit of this kind. If "by the sadness of the countenance the heart is made better," so by looking on the pitiable condition of poor humanity, we are taught to "feel for others' wo." We closed that day with mingled feelings of gladness and sorrow. Gladness, in the reflection that there is a spirit of humanity and heavenly benevolence in the public mind, and sorrow in the consideration that there is so much cause in the physical and moral condition of society for the exercise of this benevolence.

What plan can be devised to lessen crime, and the sufferings of poor humanity we cannot now say; but we will pray with others that Christian truth and Christian principle may prevail more and more, till crime and misery and wo shall give place to universal peace and joy.

CHALMER'S POSTHUMOUS WORKS.

We have before us three volumes of these important works, numbered iv., v. and vi. The first two are a continuation of the Sabbath Biblical readings; and have the same characteristics of style and thought that distinguish the three previous volumes. They are interesting and useful, though by no means remarkable either for force of thought or the instruction which they convey. They do not seem to have been written from a full and active mind, and are far from being peculiarly suggestive. The author does not seem always to have grasped the idea of the Scripture on which he wrote, or to have been very fully inspired with its spirit. We judge that his was a temperament that required something special to awaken it. Having great powers of mind, he fixed a high standard for his sermons; and therefore, in making them, he roused himself to his task, and produced something worthy his great mind. The sixth volume before us is composed of sermons. To this a special interest is given by the fact, that they embrace sermons written in different periods of his ministry. Some of them were written at the beginning of his ministry, and some of them were among his latest productions. The first one of the volume was written in his 20th year, while a student of Divinity. It has none of the verbiage common to young men, and none of the marks of strong, brilliant thought which characterized all his later productions. It exhibits no promise of such a man as Chalmers became, which makes the inference very natural that hundreds of ordinary men might have occupied his exalted rank had they applied themselves with industry to study.

In several of the sermons of this volume much prominence is given to the doctrine of endless misery. In the one entitled *Fury not in God*, he makes God all fury to some. He says:

"It makes one shudder seriously to think that there may be some here present whom this devouring torrent of wrath shall sweep away; some here present who will be drawn into the whirl of destruction, and forced to take their descending way through the mouth of that pit where the worm dieth not and the fire is not quenched: some here present who so far from experiencing in their own persons that there is no fury in God, will find that throughout the dreary extent of one hopeless and endless and unmitigated eternity, it is the only attribute of his they have to do with. But hear me, hear me ere you take your bed in hell; hear me, ere that prison door be shut upon you which is never, never again to be opened! hear me, hear me ere the great day of the revelation of God's wrath comes round and there shall be a total breaking up of that system of things which looks at present so stable and so unalterable. On that awful day, I might not be able to take up the text and say that there is no fury in God!" On those hearers who believed this cruel chimera, such passages as the above, must have had a startling effect. What is more awfully majestic than the style of this extract! What is more sublimely terrific, than its representation of God and hell! and yet, what more ridiculously absurd, than such a representation of God, in a sermon entitled—*Fury not in God?* These volumes are published by the Harpers.

MORNINGS AMONG THE JESUITS AT ROME.

Here is an admirable book from the pen of Rev. M. H. Seymour, and the press of the Harpers. The author being at Rome, sought an acquaintance with the Jesuits, that he might learn from them the features and spirit and measures and effects of Catholicism, at its principal seat. His book is made up of conversations with them; and it presents a full view of the Catholic religion, and the modes of argument adopted in its support. We do not know of any work better calculated to show the errors of that church than this. It is candid, quite able, and written in a good style. The author is an Episcopalian of the Low Church School.

From the Christian Register.

LETTER FROM REV. T. CLAPP.—NO. VI.

New Orleans, Sept. 3, 1849.

Rev. N. S. Folsom,—*Dear Sir* :—It is recorded in Scripture that God once spoke to Abraham the following words; "In thee and thy seed, all the nations and kindreds and families of the earth shall be blessed." Paul assures us, in the 4th chapter of Romans and the 3d chapter of Galatians, that the blessings vouchsafed to the venerable patriarch in this ancient promise, include all the innumerable benefits which Jesus will bestow upon mankind either in time, or in eternity.

Now some of these benefits are of such a nature, that their acquisition and enjoyment depend in a material degree on human agency, or the free will of man. What are called faith, repentance, holiness, &c., are attainments with respect to which we are voluntarily active, and that are to be sought and established by our own energy and perseverance in conjunction with the aids of the Divine Spirit. It is by the right use of the power, which their own wills can control, that men are converted, transformed and saved in the present life. Virtue is obtained by the same voluntary efforts only, which are essential to the accumulation of property, or a knowledge of the arts and sciences.

But there is another class of blessings emanating from the Son of God, the bestowment of which is entirely irrespective of moral character. Of this fact many Christians appear to be quite unconscious. Next to the perfections of God, the sublimest truth of the Christian revelation is the doctrine that in a future state, all of the polluted, miserable and dying race of Adam, will hrough Christ, become invested with an immaculate, glorious, indissoluble and immortal nature like that of angels. It seems to me, that on this topic the language of the New Testament writers is perfectly definite and unambiguous. 'As in Adam all die, even so, in Christ shall all be made alive.' To be in Christ, is to be holy. A distinguished Unitarian writer says, 'The language in this passage is so clear and full, that the generality of Christians have supposed that he is here treating of the resurrection of the virtuous only. But this is not the fact. He evidently speaks of the resurrection of the whole human race. All who die by Adam shall be raised by Christ; otherwise the apostle's assertion would be untrue. The case *then* would have been this, as in Christ *shall* a select number, a small proportion, be made alive. But this is not the apostle's doctrine. His expressions are equally universal in each clause. All die in Adam. The same all, without any exception, without any restriction, shall, by Christ, be restored to an immortal life—to holiness and happiness everlasting.' 'As many as have borne the image of the earthly, shall also bear the image of the heavenly.'—'Death, hades, sin, hell, the grave, shall be swallowed up in victory.' What enemies will remain after this triumph of Divine love? 'Jesus must reign till all his enemies are subjected to him.'—This must mean a voluntary subjection; for it is added immediately, that the Son himself shall be *subject* unto God that *God may be all in all.* 'The whole *human race shall be delivered* from the bondage of corruption into the glorious *liberty of the Children of God.*' There shall be a resurrection of the dead, both the *just and unjust.* 'In that resurrection they can die no more: for they are equal unto the angels; and as the children of God, being the children of the resurrection."

In Rom. v. 19, we read, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Dr. Macknight says, "For as *the many*, in the first part of the verse does not mean some of mankind only, but all mankind, from first to last, who, without exception, are *constituted sinners;* so, *the many*, in the latter part of the verse, who are said to be constituted righteous through the obedience of Christ, must mean *all mankind*, from the beginning to the end of the world, *without exception.*" Authorities might be multiplied to an indefinite extent. No art of interpretation can so explain the passages above mentioned as to limit the blessings of the resurrection to a part only of mankind.

I have said, that no kind or amount of *well-doing* on earth can save one from the power of the grave—from annihilation or endless death. The most sainted member of the human family is just as unable to raise himself from the dead, as he is to create a world or roll the planets around the sun. For the enjoyment of a future immortal life he is as entirely dependent on the grace of God through Christ, as the veriest wretch cut off in "the blossom of his sin and sent to his account with all his imperfections on his head." Let it not be forgotten, that endless life beyond the grave, is invariably represented by the apostles as an absolute gift—a mere gratuity, which no one of the human race has the slightest claim to on the score of merit, moral worth or equity.

It is a fact, I believe, that all clergymen of every denomination admit, that the wicked, without exception, will be endued, in the future world, with an undecaying or immortal nature. The wicked man can never die. Now, I think it easy to demonstrate that no human being can live forever without becoming wise, virtuous and happy. His mind after death, freed from the clogs, hindrances and imperfections of a moral nature, will never more be impeded in its flights by physical pain, debility, fatigue, slumber or inertness. This progression will be uninterrupted. To this law every thinking being is of necessity subjected. In that coming world, then, all the intellectual faculties of the sinner must, by constant exercise, be gradually matured and ripened. His perceptions grow more clear and intuitive; his range of thought vaster. Every acquisition made will qualify him for other greater acquisitions, and thus he will ascend from height to height, from glory to glory, without ever reaching the limit of intellectual attainments; for God has fixed none. Now, can a soul go on forever in the advancement of truth and knowledge without becoming pure in heart, without clearly perceiving and cordially embracing the loveliness of virtue—the glory of moral refinement. Whoever, then, believes in the immortality of sinners, must, I think, in order to be consistent, also believe in their final resurrection to holiness and happiness.

How ineffably sublime is the doctrine of the resurrection, as laid down by the apostles! The events and ordinances, the trials, fates and allotments of this transitory and mysterious existence: the death struggle, the coffiin, the gloom and desolation of the tomb, are but the high road along which the milloins of our race are travelling to the land of unfading brightness, bloom, beauty and beatitude. Yes, if the gospel be true, the grave is the vestibule, the ante-chamber to a 'house not made with hands, eternal in the heavens;' and the last groans of our sin-worn and guilt-hardened nature are but preludes to extacies unalloyed and unending in those regions of peace 'where the wicked cease from troubling and the weary are at rest.' The most rapturous flights of angelic eloquence could not express in coresponding terms, a theme so divine, exalted and magnificent

"Come, then, expressive silence, muse his praise."

Most sincerely and affectionately,
Yours, &c. T. Clapp.

BR. WILLIAMSON'S NEW WORK.

Just Published—Sermons for the People, by Rev. I. D. Williamson. We are now ready to supply orders to any extent for this invaluable work. It contains fourteen sermons on the following subjects: Characteristics of the Gospel; the Gospel Finished; The necessity of Revelation; The Incarnation of the Word; Authority; Miracles; Necessity of Faith; Universal Peace; The Dominion of Man; The Kingdom of God; Obedience the source of Exaltation; Agur's Prayer; Uncertainty of Business; Joy in Heaven.

These discourses are in the author's best style, and are full of interest to all the friends of liberal and consistent religious truth. We trust many thousand copies will soon find purchasers. Price 50 cents.

THE MERCHANT'S WIDOW.

This is not, as some have understood, a juvenile work, at least not exclusively such. It contains three tales of thrilling interest to those more advaneed in life as well as the young, as a will testify who have read them. The following notice from the New York Tribune:

"We are happy to see a new edition of "The Merchant Widow, and other Tales," by Mrs. Caroline M. Sawyer, one of the most instructive and pleasing of our female writers. These little stories indicate a genuine talent, in their kind of composition, and deserve a large circulation." For sale at this office.

THE PARENTAL CHARACTER OF GOD, A REASON FOR BELIEVING UNIVERSALISM.

God is not only our Creator, but by the very act of creating us in his own image, he has established towards us the character of a Father. He who is the means of bringing children into existence, is their father. And as God has called us all into being and stamped on us his likeness, he is the Father of us all. This is reasonable, and it is also according to Scripture. The prophet Malachi says, "Have we not all one Father? hath not one God created us?" as much as to say, "As one God hath created us, we have all one Father." God is the Father of us all, and we are all his children.

I know there is one sense in which many are not the children of God, nor he their Father, and that is in character. This may be illustrated by referring to an incident in sacred history. At one time when the Jews boasted of being the children of Abraham, Jesus said to them, "If Abraham were your father, ye would do the works of Abraham." There is no question that they were the legitimate descendants of Abraham, and he their *natural father*. But they did not his works—they were not like him, and not, in *character*, his children. So Jesus said to the same people, "Ye are of your father, the devil, and the works of your father ye will do." They did the works of the adversary, and consequently were, *in character*, his children. And yet at the same time they were *naturally* the children of God, and he was their Father; because they were created by him in his own likeness. For "have we not all one Father? hath not one God created us?" It is even so. And though it is a lamentable truth that we are not all characteristically children of God, yet it is true beyond all reasonable dispute that he is our natural Father; and that the endearing and everlasting relation of parent and children subsists between us. Nothing can dissolve this relation. Our sinfulness may, and certainly will, render us miserable so long as it exists; but it will not—it cannot annul the relation existing between our heavenly Father and ourselves. That relation is not based upon *our conduct*, not can it be in the least affected thereby. We may, by our evil conduct, render ourselves miserable and wretched, but yet God will remain our Father and we his children.

We know that the waywardness of children does not destroy the relation subsisting between them and their earthly parents. Take, as an illustrarion, the case of the Prodigal Son. Though he departed from his father's house into a far country, wasted his substance with riotous living, reduced himself to beggary and was thus involved in the greatest distress, yet he remained the son of his father; yet the old man acknowledged the relation, and loved him when away from home, and on his return, as truly as he ever loved him. So it is in the case before us. Mankind have wickedly departed from the commands of God, and they do and must suffer the evil consequences of their disobedience; still, God is their Father and they are his children. This relation is an ever enduring one, and can never be destroyed. It will continue unchanged through time and in eternity.

It is important that we keep this truth in mind; for with it is intimately connected another, which is essential to our argument, and that is, that as God will ever remain our Father, he will *ever entertain toward us the affection and the feelings of a Father for his children*. And who can estimate the strength of parental affection, the warmth of parental feelings as existing in earthly beings? None but a parent can know the full import of this question. And he,—what will he not do—what will he not suffer for the child of his love? Who can assign a limit to a *mother's* affection? Look at her devotion to the tender infant which God has committed to her charge. With what anxious care does she watch its every movement, and partake of its every joy and sorrow. Does sickness afflict its delicate frame?—with what tender solicitude she bends over its little couch, or pillows it on her bosom, anticipating its wants, administering every remedy, rejoicing at every symptom of returning health, or stung with heart rending anguish at every indication of protracted suffering.

The mother's love remains as long as life continues. Nothing can alienate—nothing turn it away. Disobedience, sinfulness, degradation, wretchednes and woe, however great and deep serve only to increase it and call it forth to renewed exertions. Though others lose their respect for her child, she will not. She will, if need be, follow him to the prison, or the scaffold, and, like an angel of mercy, will weep over his grave, though that grave be dug by his own wickedness. This is but a faint idea of a mother's love, and that itself is but a faint idea of the love of our heavenly Father. It is but a *spark* from the *great fire* that burns—but a *drop* from the *vast ocean* that flows in his bosom. He himself has said, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget. Yet will not I forget thee?" It is far more easy for the mother to forget her child—for her to cease to have compassion on the son of her womb, than for our common Father in heaven to forget any of his numerous children, or cease to have compassion on them. They are all encircled in the arms of his everlasting affection—they are all the objects of his neverfailing care. In prosperity and adversity, in life and in death, in time and eternity, his benevolent eye is upon them, and his paternal favor around them for good.

Such is the character of our great and good Father. We are in his hands, subject to his control, and he can do by us as seem, eth good in his sight. And is not here an argument, strong powerful and irresistible, in favor of the final happiness of all our race? He may suffer us to pass through trials and afflictions in this world: but these are only for a short season, and are intended, by Him, who knoweth what is best, for our final good. And will he not effectually promote that good? He is powerful as well as benevolent. He is not only favorably disposed towards us—he not only *desires* our happiness—but he is *able to accomplish all he desires*. Say then, will he not safely guide us all through *this* world, to "another and better world:"—will he not impart the joys of immortality and heaven to all his children? Who can believe the contrary? O, who can for a moment suppose that this good and great Father will cast any off forever, and make their existence an everlasting curse? Is not such a thought, not only dishonorable, but blasphemous?—Father forbid that we should ever thus slander thy character, or distrust thy grace.

We need not dwell here, for I trust you all see and feel the force of this argument in favor of the final reconciliation. God is our Father, and the Father of all mankind. He loves us al with a father's love; he cares for us all with a father's care, and he will do us good. Here then, is a powerful reason for believing in the ultimate happiness of mankind. If there were none other than this, which is drawn from the *paternal character of God*, it seems to me that this is enough to establish our doctrine beyond all fair dispute. Can we not trust in the everlasting favor of our Almighty Father? Is not that favor sufficient for us, and for all our race? O, yes, it is: and while we have a *Father in Heaven*, we will not dispair of a perfect, a complete, a *universal salvation*. H. L.

Address Brs. D. B. Turner, Oxford, Ohio; T. Borden 2d, Mattapoisett, Mass.; H. L. Haywood, Genoa, N. Y.; W. Bell Boston, Mass.

DEDICATION OF THE UNITARIAN CHURCH AT BRIDGEPORT, CT.

A Unitarian Church has been erected at Bridgeport, by a wealthy lady of that denomination by the name of Van Polanan, and, after her, it is called THE POLANAN CHAPEL. It was dedicated on Thursday, the 6th inst. Sermon by Rev. Mr. Farley, of Brooklyn. The Christian Inquirer, in an account of the dedication, says:

"It was comfortably filled with people; not crowded. None of the ministers of Bridgeport were present, except Mr. Ballou, of the Universalist order. The others seemed not to dare to trust themselves in such a dreadful place. The audience, with the exception of visitors and a half-a-dozen Unitarian citizens, must have been composed of the members of other and, excepting the Universalists, hostile, or at least, not friendly churches. They were, however, quiet and attentive and apparently much interested."

From this we should judge there are very few Unitarians in Bridgeport. Perhaps, they may increase. We should be pleased to learn of this result of recent movements there, especially if that increase be made by accessions from the ranks of Orthodoxy.

What a picture of the bigotry of Bridgeport is seen in the fact that no minister in the place was present at the dedication save Br. Ballou. The clergy there seem to say, "Stand by, for we are holier than ye, wicked Unitarians." Our readers may make their own comments.

HUME'S HISTORY OF ENGLAND.

Phillips, Sampson and Co., have issued the third volume of their elegant and cheap edition of this valuable work. Though it contains 466 pages, printed on good paper and handsomely bound—it is sold for 75 cts. Who can ask for a cheaper book? Buy it—let it have a place in every family—there is no way in which 75 cts can be more judiciously and profitably expended. The history needs no commendation. The author is well known and his ability, as a historian is universally acknowledged. Besides, the history of no nation is so interesting to Americans as that of England. Our fathers came from England, and our institutions are copied in a great measure from hers. We are more to England than any other nations of the world.

MOHAWK RIVER CONFERENCE.

Agreeably to notice, a conference of the Mohawk River Association of Universalists was holden at Holland Patent, on the 3d and 4th inst. The following clergymen were present, viz: Brs. W. G. Anderson, J. D. Hicks, R. Eddy, E. Francis, T. J. Whitcomb, D. Skinner, J. W. McMaster, and E. Buckingham, (Unitarian) the first five of whom preached on the occasion. The sermons were, generally, of an interesting and edifying character, and listened to by the congregation in attendance with deep interest and devout attention. It was the first Conference of the kind ever held in the place: and we trust the seeds of truth were sown in some hearts where they will find a genial soil and bring forth fruits unto holiness, the great object of the preaching of the Gospel of peace.

The weather was quite rainy and unpropitious, and undoubtedly prevented many from attending who would otherwise have been present. The number in attendance, however, was very respectable, and the provisions made for their accommodation liberal and ample, and would have been so for a still larger number. The singing was excellent, the choir being assisted by several distinguished vocalists from abroad. On Wednesday evening a social Conference was held, in which singing, prayer, exhortation, and freedom of speech to all, were enjoyed by a goodly number of joyful believers in a common salvation.

These religious meetings and social gatherings, where all contribute to the general comfort and edification both in temporal and spiritual things, where all sit at one table as brothers and sisters, children of a common Father, and partake together in harmony and love of the provision so amply furnished both for body and mind, are calculated to do much good, to strengthen the faith, to expand the affections, to quicken in duty, and promote the Redeemer's kingdom in the earth. D. S.

DR. GANNETT'S CHURCH, BOSTON.

A Presbyterian Society is endeavoring to get possession of the Unitarian Church in Federal-street. The ground of their claim is, that land on which the church is located was procured originally for the use of Presbyterians and that in the deed of conveyance to them there is a stipulation that it shall be used for their congregation "according to the tenures and after the same manner as the church of Scotland hold and enjoy the lands whereon the meeting houses are erected." The Christian Inquirer says:

"This claim, if prosecuted, may remain a long time, before a decision will be had. The impression of those competent to judge, is that the claim cannot be sustained, and that the statute of limitation will be an effectual bar to the suit."

No doubt it will be a long time before a decision is made if the Unitarians can put it off.

The manner in which the Universalists were treated with reference to the Bulfinch-street church is a sufficient guaranty of that.

Miscellaneous Department.

HARVEST HYMN.

God of the year! with songs of praise,
And hearts of love, we come to bless
Thy bounteous hand, for Thou hast shed
Thy manna o'er our wilderness;—
In early spring-time thou didst fling
O'er earth its robes of blossoming,—
And its sweet treasures, day by day,
Rose quick'ning in thy blessed ray.

And now they whiten hill and vale,
And hang from every vine and tree,
Whose pensile branches bending low,
Seem bowed in thankfulness to Thee,—
The earth with all its purple isles,
Is answering to Thy genial smiles,
And gales of perfume breathe along,
And lift to Thee their voiceless song,

God of the seasons! Thou hast blest
The land with sunlight and with showers,
And plenty oe'r its bosom smiles,
To crown the sweet autumnal hours:
Praise, to Thee! Our hearts expand
To view the blessings of Thy hand,
And on the incense-breath of love,
Go off to their bright home above.—[Mrs. Sigourney.

Original.

THEOLOGY.

BY REV. J. J. AUSTIN.

The word "Theology" is a compound of the two

Greek words—"theos-logos"—and it has very nearly the signification of both. "Theos" is the word for God or Deity, and "logos" signifies the word or the truth of God. "Theology," therefore, from its philological derivation, and the meaning attached to the original words, signifies "God—truth"—or, giving the latitude of modern language, it means the system of truth which God established in the beginning, and which shall endure forever.

Here I wish to have it understood, that there is, there can be, only one true system of theology. This must be evident at a single glance. That one is the system of truth which God established. To suppose the existence of two or more true systems of theology, each conflicting with all the rest, would be to suppose a plain absurdity. God could not, in the very nature of His character and attributes, give origin to one truth that should conflict with another. Truth is perfectly consistent with itself. It is one, and indivisible, forever. The system of true theology, exists altogether independent of man. Men may differ in opinion, as to what that system is. But the system itself remains unbroken and unchanged. There are, indeed, many human systems of theology. But God aknowledges only one. Each system of human invention, may recognize some feature or features of God's system, amid its many errors. No one of them is all right, nor all wrong. God will confer the richest and the largest blessing upon that system, which is nearest like His own. In so far as any sect does despite to His system, God will work that sect injury, decline and death. And I think every philosophic observer will at once agree with me, that the swaying to and fro, the constant ebullition, the incessant breaking up and changing off, among the theological systems extant, is a certain indication, that the only true system of theology, the system which has God for its author and abettor, is gradually undermining and washing away the sandy foundations of all purely human systems, and that it will itself in the process of time under-lie them all, resting only upon the Rock which God established.

Another fact of great importance, touching this subject, and a fact I fear which is too often over-looked, is the peculiar nature of the theological element, as distinguished from the element of religion. The distinction I would make between them, is this: Theology involves the element of *thought*, but religion the element of *feeling* or *affection*. Men are apt to consider the terms "theology" and "religion" interchangeable. Even preachers and writers have too little care, in observing this proper, this necessary distinction. A man's theology is said to be his religion, when in reality it is only his theory of doctrine. Religion is that affectionate emotion which always gives origin to good works. One's theology is what he thinks true; his religion is what he feels to be good. The element of the former, is that of thought only; the element of the latter, is only that of affection.

God's system of theology, is addressed to the mind or the intellect of man. Of this there can be no doubt. It is that which calls into exercise the mental powers, and gives them direction and expansion. It is that, for which the highest power of thought is ever searching. And that alone, can give the mind high, pure, harmonious and satisfactory views. This is a subject upon which men do and will differ; but religion demands that they consent to differ in love. Correct views, the true theory, God's theology, is that for which the mind of the world is striving. Each clear thinker adds to the fund of truth possesed by the whole. The dropping away of every old error, is preparing the way for the broader triumph of truth. God's theology is thus wearing away the sand-banks of human assumption. Mind is prying into the hidden nature of subjects, which have the mould of ages upon them. However slow the progress we think we are making, every generation sees its own advance beyond the last. The mind of man is fitted to progress in knowledge forever. This a most encouraging truth. The mass of mind will not be stationary one moment neither in this life nor the next. So long as intuition is confined exclusively to God, all inferior beings must comply with the condition of labor. And so long as labor is necessary to a growth in truth—or so long as that growth is a fact for all God's spirit-children—the soul's thinking powers will not stop their action, but must necessarily go onward and upward, from truth to truth, forever. This great fact, however does not militate against the oneness, the individuality, the ever-during sameness of God's truth. What God knows now, He knew in the beginning. His truth is as unchangeable as the very element of His being. It is His system of theology. It exists, in fact, above and apart from man. What man thinks true, is not necessarily true because he believes it. But truth, all truth, God's theory of theology, is, as I said, the very highest object of the thinking capacity of the soul. And this theology is addressed, exclusively, to the intellect of man.

If that be so, the true theology must have been adapted to the comprehension of the natural powers of the mind. Could we for a moment think otherwise, we would be charging God with having left His work unfinished—as no natural relationships would then exist, between the intellect and its object;—and we would also be charging Him with cruelty—as it would be requiring at our hand a service we could not render. If it were true, as the "World's Convention" recently asserted, that man is utterly depraved in consequence of Adam's fall, then would the mind be utterly incompetent to the appreciation of truth. He would then, of course, be required to receive and understand and cherish God's system of truth—it having been addressed to all without exception—a work for which he is utterly unfit! Neither could he make the first effort to that end, as all his thoughts have a natural bent toward error, and are utterly incompetent to see a spiritual truth. Such is the legitimate result of that sentiment, touching the adoption of theology to the human mind. But, in defiance of the impious assumptions of vain, proud, blinded man, God created the spirit in His own image, and pronounced it good. And He gave it ability to comprehend the great facts, or truths of His theology.

Here, a single doubt may possibly arise in the mind. It is said, there are mysteries connected with the true theology, and that man cannot possibly understand them. I am aware, that there are absolute mysteries in nature, and providence, and the Bible; but I apprehend, that the true theology, strictly defined, includes not one of them. Theology is the theory of God and His providence merely—it has to do with no other element than that of thought—it means only the truth, which God has addressed to the human understanding. Theology includes not one of the mysteries in creation. Being addressed to the human mind, it is expected the mind may comprehend it. It is not mystery, but truth. There is no law, by which the mind may be guided to the solution of a mystery; but the law of progress will lead the mind to the ultimate appreciation of truth. By the word "mystery," now, we mean not only that which is *not* known, but also that which *cannot* be known to the finite mind. A thing may be mysterious, in a modified sense—that is we may not know now, what we may know at some future time. The Magnetic Telegraph was once a mystery; now, the principles involved are fully known. This sense of the word, is frequently used in the Bible. Things are called mysterious, because they are not known—not because they may not be known. But the other, the absolute sense of the word, is also clearly stated in

the Scriptures. This last is our meaning, when we say, the true theology does not require of man the comprehension, nor the belief, of a mystery. I think this matter may be made plain. If I assert the doctrine, that water seeks its level because of the principle of gravitation, I assert what can easily be comprehended and believed. There is no mystery here, and this doctrine requires us to believe none. But if you ask me to explain the law of gravitation, its hidden, mysterious element or essence, you ask me to explain an absolute mystery, a thing we cannot understand, and a thing about which we are not required to believe. So, when the Bible asserts the fact of God's existence, and we see that nature must have had a cause, we may understand and believe the fact. But if you question the Bible, or nature, relative to the elemental essence of the Spirit-God, you receive no answer. The fact of God's being, is a part of the true theology; the nature of that being is not. So of the facts of prophecy and miracle in the Bible, as distinguished from their elemental nature. Hence am I right in the saying, that the true theology for man, strictly defined includes nothing which man may not fully understand. If it were otherwise, man has a duty he cannot perform—God has required his belief, when he sees nothing he can believe—theology and the human mind have no mutual adaptation. This would reflect dishonor upon God, and would burden man with a worse than iron bondage. It is not so—God be thanked, it is not so! The true theology includes so much of God's own knowledge, as man may by searching come to understand. All mystery in the absolute sense, is forever excluded from it. And thus it is seen, as before asserted, that the true theology is entirely within the scope of man's mental power.

We are now prepared for the statement, that there are two infallible tests of what is, and what is not, God's theological system. The first, is that of *consistency*, the second, that of *goodness*. Let us take a brief view of each.

All truth is *consistent* with itself. It originated in the infinite Mind, which never could establish contradictions. Every principle which God established, is as true now as it was in the beginning. No one of those principles can conflict with another. If any two opinions are at war, you may know one or both to be unsound. Whatever is true to-day, so far as regards the theology appropriate to man, ever was, and ever will be true. For the truth, the theory, the theology of God, is perfectly consistent with itself.

Here let it be remembered, that in adopting the tests of consistency and goodness, we do by no means overlook the authoritative statements of the Bible. Christianity is addressed to the undeveloped mind; but its truths are by no means opposite to the laws of the mind. It brings down truths to man, which the mind may comprehend and cherish *after* being revealed. *Before* such revelation, they were beyond its reach. The tests of consistency and goodness are to be applied to truth, after its revelation, that we may get a natural, strong and satisfactory confidence in that truth. Revelation was given to create inquiry, not to supersede the necessity of it. If we do not think, how do we know that we have a revelation, or that there is a God to give one. We may take God's statements as true; but we must analyze these statements first, that we may know what God has stated. All truth is addressed to the mind, whether natural or revealed. After this, it is properly enough subjected to the tests of consistency and goodness. Whatever is consistent, is true; whatever is true, is good; and whatever is good and true, is of the theology addressed to man.

But the principal features of that theology—what are they? This is a question of the utmost importance. With reference to it, the different views in human theology arise. If all could see God's truths as one, the world would no longer be cursed with so many different theories. And it is a blessed reflection, that the future conflict and march of mind, will so unfold God's truth to all that none will be left in doubt.

Being adapted to the mind, the true theology must answer exactly to the wants of man. As the powers of the soul have nice relations to the soul's state; so the theology for man must be adapted to the soul's wants. Nothing can be plainer than this. And keeping the fact in view, we will glance at the principal doctrines of the "Theos-logos" for man.

1. *The fact of God's being.*—This, as I have already intimated, is very different from the nature of God's being. We may comprehend the fact, without comprehending the nature. The last is a point of mystery; the first, one of revealed truth. That God *is*, is a point of the true theology; *how* he is, is not. The being of God is first revealed, after which the mind applies to that fact the test of consistency and goodness, and it then decides it a clear point of truth. Consistency decides, that as the gorgeous painting, or the polished statuary of a former age, must have had a cause; so the book of nature and the volume of revelation, must have been written by an infinite Author. Goodness also, when we look at the abundant facilities furnished in nature and revelation, to render us happy when obedient to the laws of our being, is seen to decide this point of theology true. It is the very first fundamental point, in the doctrine, or word, or truth concerning God. Without it, in fact, there could be no theory of God, or system of theology. The "theos" portion, the main fact itself, would be wanting, without which the "logos" or theory could not be. This great basis, however, is common to all theists, whatever their other views may be. It is the first and most important of all points, in the true theology for man. It is a point entirely within his comprehension. It answers to the feelings of dependence and reverence, which exist, in a latent or developed state, in every human soul. And being thus consistent with truth, and true to the wants of man, we feel the conviction of certainty, in pronouncing it a fact in the true theology.

2. *The fact of God's government.*—That God *rules* comes after the fact that God is. The very fact that God governs, is proof conclusive that He has subjects needing to be governed. If he has subjects needing to be governed, they of course are liable to temptation, error and sin. And this last, being a fact, presupposes again the necessity of a ruler. God, then is *the* Ruler. If that be so, there is none other to oppose, nor any to share His honor. There is one God only, that rules—not three! The devil that *is*, is as clearly subject to God, as is man! God is the infinite, the independent, the perfect Ruler. How much is implied in that fact, of which men learned in human theology little dream! It is a complete refutation of every sentiment, which would limit the ultimate triumph of God's will. That God rules, is admitted in terms by all human systems. But the full import of the idea, is frequently and most grossly overlooked. The object of the ruler, is to accomplish his will. The object God has in ruling, is to bring about the fulfilment of His will. That will is, not that any shall finally perish, but that all shall become obedient, holy and happy. If God be a perfect Ruler, this result cannot fail. And as all theists admit this second point in the true theology for man—a point which the mind can comprehend and believe, and which answers the need of man, and the Universe—I see not how it is possible to deny the result we have named.

3d. *The fact of God's paternity.*—This great point in the true theology, is distinctly set forth in revelation, and implied in the nature and the blessings conferred

upon man. God made the spirit, or soul, in His own image. He established the relationship of parent and child, between himself and it. The same tie which exists between himself and one soul, exists between himself and the souls of all. All souls are the same in elemental nature, and the same as the elemental nature of God. That nature is a point of mystery—not of theology. But out of that mysterious nature, comes the theological relationship of parent and child. The infinite spirit is parent; the finite spirit is child. With reference to this point the Prophet asks—"Have we not *all one Father?*" With reference to the same point, comes the language of Paul: "We have had fathers of our flesh, which corrected us; and we gave them reverence: ought we not much rather be in subjection unto the *Father of spirits*, and live?" And relative to the same point, is the authoritative declaration of Christ himself to the vast multitude before him—to the world in every age—"Call no man your father upon the earth, for *one is your Father which is in heaven.*" This, then, is the third great point in the true theology. The parental relationship is full of significance. It means far more than that of a Creator or Ruler. The Creator might turn away from His creature forever, after the work of creation; the Ruler might be satisfied with the perfect obedience of His subjects; but the Father could create, and rule, not for His own satisfaction merely, but only for the good of His child. Here see we the parent's love. God loved us, when dead in trespasses and sin; He loves us now; and the time can never come, when He will cease to love us. This is a point of the true theology for man. It is adapted to human comprehension. It answers to nature, and the wants of man. And it thus becomes a great, rich fact, in God's theological system.

We have now mentioned three prominent land-marks of the true theology—and from which all others result. First, God *is*; second, God *rules*; third, God rules in *love*. They are all consistent with each other, consistent with the Bible and nature, consistent with goodness, and consistent with the wants of man. From these three points, all other true opinions are derived. They are the great essentials in the true theology—the "logos-theos" the theory of God. J. J. A.

Youth's Department.

JAMES LUMBARD, EDITOR.

TIME ENOUGH YET.

(*A Chapter from "Louisa Warden."*)

BY REBECCA V. J. ROBERTS.

There, said Edward Warden, as he closed his Latin Grammar, with rather more noise than was necessary: —There, I have learned all *my* lessons; have you done your's Louisa?

Not yet, brother; I am going to learn them after tea; I shall have plenty of time, as none of them are very long.

But don't you remember, Louisa, papa said he would take us to the Chinese Museum this evening, and that we must be done our lessons before tea?

He said either to day or to-morrow, Edward; and I dare say we won't go this evening; so I shall just finish this story—It is so interesting: answered the little girl, as she turned again to her book.

You had much better learn your lessons, for you are not quite certain that we are not to go to-night, and you will be very sorry if you are not ready; for you know papa will be as good as his word, and leave you at home, if you have not obeyed him, said her more prudent brother.

Oh, I am pretty sure we won't go, because it looks as if it would rain;—so do, Edward, let me alone; I want to read, and you interrupt me all the time, said Louisa impatiently.

Well, I only spoke for your own good; but if you should be disappointed, remember, you will have no right to be cross, as it is your own fault; and Edward went whistling out of the room to seek for his hoop, while Louisa, bending over her book, became more than ever intent on her story

Before five minutes, however, had passed, her little sister, Lizzy, entered the room, calling out, Louisa, sister Louisa, mamma wants that shirt collar and wristbands she gave you to stitch.

Oh, dear, said Louisa, as she threw down her book, and ran to her work-basket. I quite forgot them. Tell mamma, Lizzy, I will do them as quick as I can. Away ran little Lizzy with her message, and Louisa sat down to her sewing, but being more anxious to get it done *quickly* than *well*, she hurried so, that when her mother came in half an hour afterwards, and examined her work it proved to be so coarse and uneven, that she desired Louisa to pick the whole of it out, and do it over again; at the same time sharply reproving her for not having done it in its proper time. I gave the work to you at noon, and you had ample time to do it before afternoon school, Louisa. Why have you left it till now?

I thought, mamma, you would not want it until to-morrow, said Louisa, as she reluctantly began her troublesome task of picking out, because you only began that shirt yesterday.

That had nothing to do with it; I told you at the time to do it at once, as you were sitting perfectly idle. Pray, what *were* you doing from noon till dinner time?

I don't know mamma, said Louisa, blushing, that is, I cannot exactly say—I went to wash my face and brush my hair, and then I was looking out of the window at the soldiers.

But all this could not have taken more than a quarter of an hour. How did you spend the other hour and a quarter?

I—I—: Louisa hesitated; she would not tell a falsehood, and so looking very much ashamed, she said, the kitten was playing, mamma, and capering about so, I watched her till I forgot my work, and then Edward came in and we played checkers until dinner-time.

Upon my word, a most profitable way of spending your time, watching a kitten's capers! said Mrs. Warden. I think, Louisa, you show very little regard for my wishes: the two hours, between morning and afternoon school, are all I desire you to spend in sewing, and the rest of your time is your own; and yet, every day you continue to waste at least half, if not all, of those hours; for a girl of ten years old, you are the most useless one of my acquaintance.

I am very sorry, mamma, said Louisa, her tears falling fast at her mother's reproof.

So you tell me nearly every day, and yet every day you do the same; if you are sorry, why do you not mend the fault?"

Louisa made no reply, for she knew not what excuse to offer; and her mother continued: "Remember, Louisa, I warn you, you will bitterly repent your folly in giving way to this fault, for it will surely be the cause of many disappointments to yourself, and of much inconvenience, if not distress, to others."

Louisa Warden was the eldest daughter of the family, and as there were three younger children, her mother's time was so much taken up with attending to them, she could not give so much attention to Louisa as was desirable. The family, though in comfortable circumstances, were not rich enough to keep many servants, and Mrs. Warden's time was fully occupied in her house-keeping,

and looking after the little ones. In these employments she received not the smallest assistance from her daughter, though she was of an age to take much of the trouble off her mother's hands; not that she was either unamiable or unwilling, but she had contracted a habit of indolence, and wasted all her time in lounging about, frittering away every odd hour in some useless employment, or in positive idleness. She was fond of reading, that is, books of amusement, and would take up one at the time she should have been studying her lessons, or doing the sewing her mother assigned to her, and if her conscience reproached her for spending her time, or her parents or brother warned her she was wasting it' she would quiet it by considering she had plenty of time,—it is time enough yet. These two phrases were for ever on her lips, either addressed to herself, or in reply to others. Though every day showed her the fallacy of them, she still yielded to their influence, and the consequence was, she was invariably behindhand with all she had to do; and a day seldom passed that she was not kept in at school, for lessons that she had either learned imperfectly, or not learned at all. Though of a really sweet temper, and affectionate and ready to oblige, this *one* fault made her seem very unamiable, and was the constant source of inconvenience in the family; for it is invariably the case, that one dilatory member disarranges the plans of all the others. Mrs. Warden had thought Louisa old enough partly to take care of her own clothes; and here again this fault was the cause of trouble. She would put off mending a small rent until it had become a large hole, and the article was almost worthless; and as her stockings were never mended in time, she was often compelled to wear them unmended; so that Miss Louisa Warden, who possessed a larger and handsomer wardrobe than many of her age was always the most slovenly and ill-dressed girl in school. Again and again, had Mrs. Warden striven to cure this fault, but as Louisa did not add her own efforts, every amendment had been merely transient, lasting only while her mother kept up an incessant watch over her. As soon as her attention was taken up by some other necessary business, Louisa relapsed, and would be as careless as ever. It must not be supposed that she did not see the evil of the fault herself, and make many resolutions to amend, but here, 'Tis time enough yet, came in, and instead of resolving *at once, at that very moment*, to begin to do right, she gave herself another hour's indulgence, deferring her reformation to some future time; and when the time arrived some new temptation, which habit had made her less able to resist, presented itself, and again her proper business was neglected for some frivolous amusement, or positive idleness.

It was half-past 5 o'clock, on a fine June day when she had begun stitching the wristbands and collar, the first time; and that, and picking out the badly done work, kept her till half-past 6, when the bell rang for tea, and she was, obliged to put it up, not one stitch farther advanced than when she began it, and much soiled by handling. She was ashamed to meet her mother's eye, when she asked—Have you nearly done, Louisa? and blushed deeply, when she answered, I have only finished picking it out, mamma.

Papa is going to take us this evening, Louisa, were the first words her brother spoke, as he entered with his father, and took his seat at the tea-table, and Mr. Warden, at the same moment, asked,

Have you learned your lessons, Louisa?—are you ready to go?

No, papa, she replied, struggling to repress the tears of dissappointment, I thought—I believed—you said we should go to-day or to morrow—and it seemed to me you meant to-morrow.

"I know I said to-day or to-morrow, but you will remember I directed you to be ready either day; and I acknowledge I said it to try you, and see if even the hope of reward would not induce you to make, at least, one effort to overcome your failing. I must say, Louisa, I am not sorry you will get this punishment, for you richly deserve it for your folly.

Oh, papa, forgive me this time, and let me go too, and indeed, indeed, I will try and overcome it; I will get up early to-morrow to learn my lessons; do, do let me go, she pleaded, well knowing her father's indulgence, and her anxiety not to lose this amusement, overcoming the usual submissiveness with which she received reproof and punishment. He seemed on the point of yielding, when her mother interposed and said,

"You cannot have *my* permission, Louisa, nor will your father give his, when he hears it is absolutely necessary you should stay at home to finish that sewing you have neglected all day. I must have it before you go to school to-morrow, and you will not have time for that and your lessons too, if you go,

If that is the case, it is out of the question for me to take you. said Mr. Warden. Oh, Louisa, Louisa, will you never learn to have a time for every thing, and every thing in its time?

Louisa saw that further urging was vain, and tried, by cheerful acquiescence in her parents' will, to repair her fault; but it was in vain she tried—the tears *would* come in spite of all her efforts, and she was very glad to receive her mother's permission to leave the table.

It took until her bed time, 9 o'clock to do the task assigned to her, rendered much more difficult to do neatly, by having been sewed over before.

BUSINESS ITEMS.

Br. Miller, send Miscellany Com., present Vol. to Dr. Geo. Downer, this office, and charge us.

Br. Tompkins, send Ladies' Repository back No's. current Vol. to Mrs. J. C. Brown, of this city, (duplicate,) charge this office.

Bro. "J. G. F." The Messenger has been regularly sent to you at Boston for the last "six months." We shall mail it to Bridgewater in future.

RELIGIOUS NOTICES.

Br. H. Lyon will preach at Westport, Ct., the 3d Sunday in October, and lecture in the Town House at Norwalk in the evening, at 7 o'clock.

NOTICE.

The New York Universalist Sabbath School Conference will meet in annual session at Monticello, Sullivan Co., on Wednesday, Oct. 24th. Each Universalist Sabbath School within the limits of the New York Association, is entitled to send five delegates to the Conference. It is earnestly requested that each school may be fully represented on that occasion. At the last session of this body, Br. Davis Collamore was appointed to deliver the Annual Address. All interested in the advancement of the Sabbath School cause are cordially invited to attend.

J. Vreeland Moore, Secretary.

NEW YORK ASSOCIATION.

This body will hold its next annual session at Monticello, Sullivan County, on Wednesday and Thursday, Oct. 24th and 25th. All Societies of our faith in its limits are requested to send delegates, and ministers, and friends generally are cordially invited to attend. Let there be a large gathering at this spiritual feast.

T. B. Thayer, Standing Clerk.